Volume IX Chicago, Ill., June, 1932 Number 3

The Liberalist

"God thinks through thee;
what is the nature of thy
thought?

God dreams through thee;
what is the substance of thy
dream?

God builds through thee;
what is it thou art building?

God shines through thee;
what is the radiance of thy
light?"

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The Peoples Church

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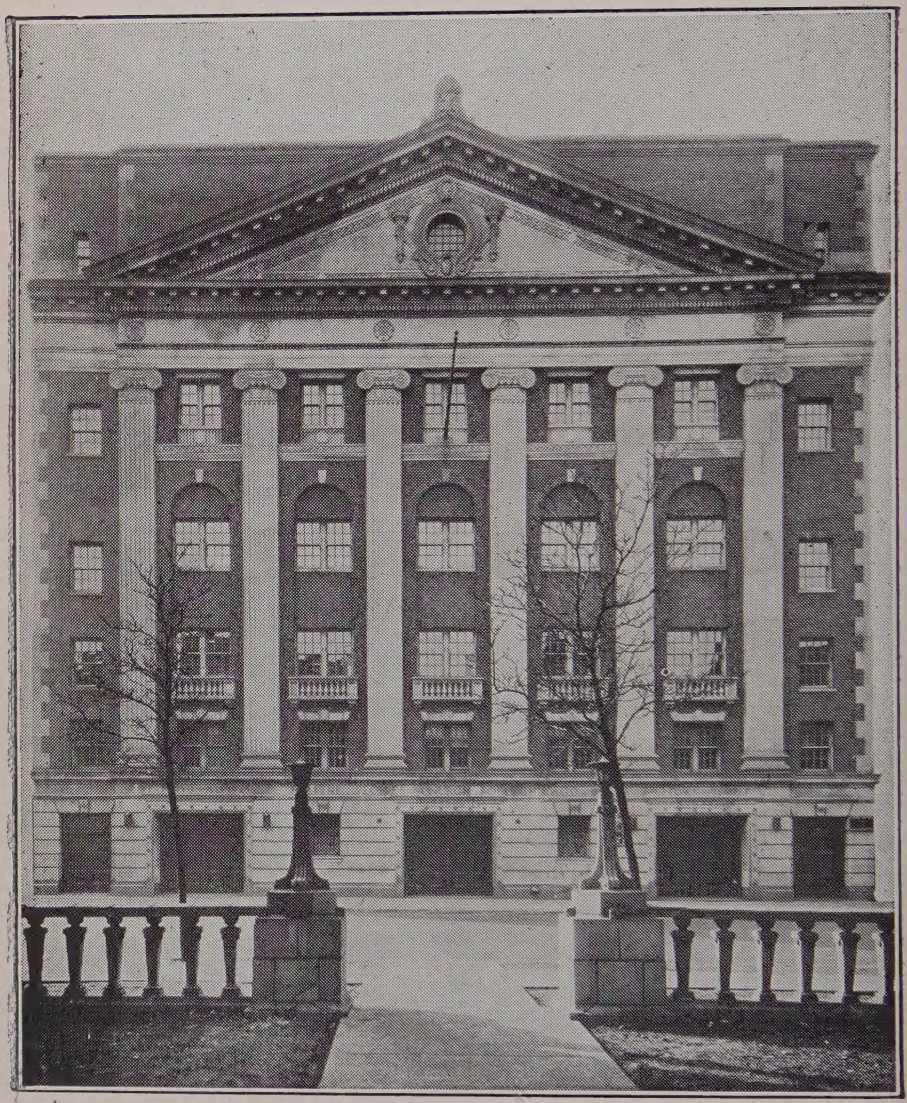

THE PEOPLES CHURCH OF CHICAGO AT
941 LAWRENCE AVENUE. Near Sheridan Road.

THE LIBERALIST

Preston Bradley ..... **Editor**

Grace Thayer Bradley ..... **Associate Editor**

Volume IX | Chicago, Ill., June, 1932 | Number 3

MEDITATION

"While our heads are bowed and our eyes are closed, we would center our thought, in this great communal expression of worship, upon those high ideals and that hunger and desire to linger in their presence, else we would not be here on this morning of beauty.

It is because, deep down in our hearts, we feel so tremendously the need of just this moment. We come, tired, some of us very weary, some of us very anxious, some of us very sad, some of us not knowing what the morrow may bring or what the day may offer, and it is because of this deep sense of need that we linger in the presence of thy divine love.

We realize more deeply, as the days pass, how utterly unable it would be for us to carry on in these creative efforts to hold up and sustain and inspire humanity if we were dependent upon our own resources. So many times we have failed. We have done so many things that were not right, we have been so unkind at times and intolerant. We have done things that we wish we had never done. We have failed to do those things that commanded our efforts. If we were to depend upon ourselves, all would be lost and all would be failure. It is because we have a deep consciousness that somewhere in this great cosmic world of life there is someone who will protect and care, comfort and sustain and encourage, and so all of our weaknesses and our sins and our failures we bring to the altar of thy love today asking that that inner peace, which comes from the certainty of thy absolution, will speak words of peace to our troubled hearts, words of help to our weary bodies, words of love to every heart.

Today that would be our prayer. May it go wherever there are those who are kindly to us who are listening today, even those who may be critical and unkind. May there be something of worthwhileness that shall come out of our communion together even for them. We would ask that just as the beauty of the sunlight sheds its rays abroad on our countryside and over the hearts of our city folk today, so may the love and the sunlight of tolerance and of kindness and of understanding shed its rays abroad in our hearts, too.

May the beauty of this service be outstanding for some life. Particularly, this morning, we would ask it for all who are ill, just as we prayed so many times before, but we want everyone imprisoned in the confines of illness today to know that we would like to break those chains, and who knows but what this miracle of Love can come with its power and its beauty and transform every human life.

Take all of our imperfections, take all of our failures, all of our sins, everything that would interfere with the highest mediumship of divine Truth and separate them as far from us as the proverbial East is from the West, and the most distant star is from the earth.

May everyone, everyone, of whatever faith or creed or race, be inspired and renewed with renewed love and mutual sympathy to help mankind in its struggle and in its pilgrimage. May there be less greed and agony and hatred, and more love, for finally we are coming to the conclusion that the only way out for

any of us, that the only way for the world, for mankind, is the way of Love. Help us to eliminate prejudice and hate while we open our hearts and our minds today for the introduction of Love.

Bless all who have lost this week, — those families in whose homes we have been where tears have fallen, voices have been stilled, vacant places will be known. Help us to see that this cannot be the final answer to life; that life is something more precious, more powerful, that it cannot be limited by the physical agencies of material law. So quietly enter every heart with the power and the beauty of Love.

May every life that leaves this church this morning when they go back again into the sunlight, carry sunlight in their hearts and souls that shall blend with the sunlight of the sky into one great brilliant beauty of a universe that is good, of a God that is kind, and of Love that will not let us go."

"HUMAN RIGHTS VERSUS PROPERTY RIGHTS"

Sermon By Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, May 22, 1932.

"In all the reputations which I might acquire in the work of my ministry in this pulpit, there is one which to me is the least of all, and one which I hope to merit least of all, and one which, as I go over some of the sermons I have preached during the past years, which it seems to me ought to be prima facia evidence that perhaps the reputation might not be justified. That is one which I received in a letter this week where they called me a 'prophet of doom.'

I don't know how long the one who wrote that letter has been listening to me. I rather think not very long. I am not sure just how many times they have listened through a sermon. I rather assume that they have heard a few paragraphs which did not impress them, with the result that they exercised the old right of radio franchise by turning a little knob which brought in a more eloquent silence. I don't know how long they have listened and how much they know about the mood, temper or understanding in my effort to interpret modern life in this pulpit, but they called me a 'prophet of doom.'

Now, whatever I am trying to be these difficult days, days when I feel at times so weighted and burdened with their tremendous potentiality and what they portend to civilization, I am not trying to be, and I don't want to be, a 'prophet of doom.'

And yet, in the discussion of the subject of the morning 'Human Rights versus Property Rights' there may be at times, moments when that appellation would be a proper characterization of my point of view.

To me, it is a serious and a very critical time in the life of any people when those who honestly, fairly and dispassionately attempt to analyse conditions, economic, political or religious, and in the honest effort of such analysis, of necessity, if it is to be of any value, must evidence a critical and a studious attitude of mind, to be called everything except one who has the love of his country at heart and whose desire is to help preserve the ideals of civilization. It seems to me that we are falling into a rather unfortunate rut, judging from those who criticize.

It certainly does not take a very astute mind to recognize that it is only through honest, fair and constructive criticism that progress is ever established. If there were no such thing as

criticisms, either of one's self or of one's society, or government, or of the economic or industrial system, certainly there could be no change that would be a change for the better.

Are we developing in America, of all places, a type and temper of people who, the moment there is any form of criticism justified and warranted, have the reaction immediately of hurling names and crying 'Communist!' or 'Socialist!' or 'Anarchist!' or 'Traitor!'? Old Ben Johnson said once, and I rather think he was right, that 'Patriotism was the last refuge of a scoundrel,' and when people have not the capacity to meet argument with argument on the basis of science, religion, education and government and must resort to a classification that is entirely unwarranted, then it seems to be that they evidence a sparsity of ideas and an impoverished condition of understanding.

Now, whatever they may call me for what I am going to say to you now, is of little consequence and of little importance. The only vital thing is TRUTH—that's the only vital thing. How true are some of these things? Truth is now our objective, and if truth ceases to become our objective, there is no hope for us or for civilization. The question resolves itself down to this: 'How big are we, really, after all?' 'How courageous are we in the face of things that are true, to remedy them?' So, this morning, I begin, in a certain sense, to be true to my own inner heart of hearts, and to be true to my own inner sense of justice and rightness.

I bring some indictments, and in bringing these indictments I will not submerge my loyalty to this Republic, to this country, to the nobility of most of our traditions, for any individual who may be here, or perhaps listening. The fact of the matter is that it is only because I am a patriot that I bring the indictment that I do. I bring it because I am quite convinced that if someone soon does not do something besides talk, and does not do something besides befog issues, and listen, with their ears to the ground, to hear the reverberations of the grumbling, I am quite convinced that if something is not done, before cold weather, in this country, to solve some of these problems, our troubles have not even begun yet —I AM CONVINCED OF THAT!

I am thoroughly convinced that the dilatory attitude of the very ones from whom we might expect leadership is in itself a contributing factor to a continuity of unrest and disturbance, and any country, it does not make any difference what country, it does not make any difference in what period of life of a civilization it occurs, any civilization that puts property rights above human rights is a civilization that is in danger.

What's the use of begging the issue? There it is! Any civilization, any country that puts property—and O, what shall I say, shall I say the 'sanctity' of property perhaps, that is as good a word as any — who puts the sanctity of property above the sanctity of human life is a civilization that is in danger. Any civilization that builds protective measures around property to preserve the integrity of property and at the same time builds a civilization, as pertains particularly in the western world, where 5 per cent of the people own 65 per cent of the wealth, leaving only 16 per cent of our people to own 35 per cent of the wealth. Any industrial order,—and I am trying to speak just as dispassionately and reservedly as I can because I only want you to see the truth of this picture; I am not trying to embellish it with any ceremonies or passion,—any civilization that hopes to live by a certain legalizing attitude toward the tangible assets of physical property at the expense of hun-

ger, at the expense of unemployment, of the centralization of wealth,—what we have just witnessed throughout the stock gambling situation of this country of ours—any civilization that when eight million people of our country, who are the producers of the wealth, develop, through an industrial order whereby organizational ability in business, executive ability in finance can so build and produce machinery, that they produce machinery with such facility of production that after it is done those who assisted in its production are unable to buy back that which is produced! That's exactly logical. I am trying to be a logician this morning. The facility of that production to the point where those who assisted in the production cannot buy back that which is produced! Any civilization that has warehouses crammed full of manufactured products, with the kindliness of Nature in the flood of productivity that is given by the soil's fertility, that has produced great amounts of food, with a civilization that cannot buy it back after it is produced and we have to resort to the practice of charity and philanthropy! It will take fifty million dollars, unquestionably, to feed Chicago's poor and unemployed next winter! Any civilization that produces this awful chaos, in the midst of plenty, this tragic paradox in the presence of abundance, I think, needs to be overhauled and needs to be criticised!

If I am guilty, I must bear that guilt, and I am quite willing to bear it. Any order that makes it possible for a group of men, leaders in politics — I should not think that certain political leaders in America would want the truth told, after what we have learned about them in the past 48 hours and three days. I rather think that they are justified in trying to obscure real issues by superficial issues. I wish that we could get as much energy at work to straighten out the economic and industrial muddle of Amer ca as we can get enthusiasm sti red up over prohibition, for in stance. I wish that we woul stop 'smoke screen' politics! think that any order that make it possible for a group of men t pool their interests and make millions of dollars in 35 hours i a menace to the economic futur of America! I believe that! believe it is fundamental! Firs because the only dollar that i really a patriotic dollar, if yo want to talk patriotism, is a do lar that is honestly earned That's a patriotic dollar! Whe this vicious system of centraliza tion of wealth is taking plac with such facility so that a con dition exists, as it does today whereby property rights ar protected, are inviolate, ar rights of integrity, and I hav to choose, I am going to defen human rights in preference t property rights and if this b treason, make the best of it.

I am going to defend the right of humanity, and when I say 'hu manity' I mean all humanity, an O, I don't want that to sound lik a demagogue, I don't like dema gogues, and you don't like them Really intelligent people don' and I don't want to sound to yo today like a demagogue in thi matter at all, but I am intereste in human rights.

I want to make a little resum of three or four things that think are essential. They ma be wrong. I may be wrong. don't know, but up to the momen they represent the best of m conviction—How are we to over come all of these things? Ho are we to do this?

I am going to bring three word to you this morning and each o these three words begins with th letter 'c.' The first word that want to leave with you is a ver old word, a very old fashione word and one which we do no hear very much about. My firs word this morning begins with 'c I want you to take these thre words home with you and thin

about them all summer. The first word is a word that will not mean a thing to you, because we have heard it so much. We have all talked about it until the truth of it is lost, like a favorite story about two lawyers who were discussing religion. One said to the other: 'What do you know about religion? You don't know anything about religion, you cannot even say the Lord's prayer.' 'I'll bet you $5. I can say it,' replied the other lawyer. 'Go ahead and I'll take your bet.' 'Now I lay me down to sleep, I pray the Lord my soul to keep, and if I die before I wake, I pray the Lord my soul to take.' (Laughter) The other lawyer said: 'Here's your $5.00, I didn't know that you knew it.' (Laughter). It's the same thing with one of these words that I am going to give to you — CONSCIENCE!

The very first step necessary to get America out of its economic and industrial disaster is to have a rebirth of conscience. That sounds quite bromidic. There is not a startling thing about it. Everybody has heard it. It is so old that it does not mean anything to you. But I know men that I wonder how they sleep at night, in an age like this! I know them. And I know that if those men would be stabbed by a new sense of right and wrong to the helpless and the poor and the unemployed and those who have lost their stocks through the greed and ambition of men to build and Build and BUILD, to grasp, and Grasp and GRASP! I know this, that if certain men and certain institutions in America today could be stabbed anew with conscience, that would be the most hopeful sign of the whole situation, of the way out—CONSCIENCE!

Sometimes I feel this so deeply that I hesitate to say this, because I want you to take it the way I mean it, but sometimes my own food seems to choke in my mouth when I actually think of the waste of the American people in times like this! I sometimes say to myself: 'What right have I?' Here I am supposed to be a preacher of a great liberal philosophy, and sometimes I wonder what right I have to be comfortable, to have splendid meals and ease. What right have I to these things in an age like this to be segregated from the great struggling broken hearts of most of my fellows? CONSCIENCE! Let America have a new birth of conscience and the first thing that conscience would do would be to concretely express itself into an economic system or farming program whereby those who have, out of the confidence—my second word that begins with 'c'—out of the CONFIDENCE of men, invested their savings and their all in little homes and stocks and bonds only to see it all collapse. And let me say again, as I have said before, there must be some way whereby the home owners and the agricultural interests of America must be refinanced—THAT MUST BE DONE!

What is the greatest insurance against revolution? I'll tell you what it is: A social, an industrial and an economic order whereby mankind, who compose the nation, are assured that human rights will take precedence over any other kind! Now, then, I am going to come to another subject, and that subject is this — and O, the letters that I shall get this week about this subject! (Laughter) They will write to me and tell me how untenable it is, that I do not understand economics, and all of which I presume is true; perhaps it is true. I make one statement and let it pass: If the President of the United States, together with his financial advisors, can see that a moratorium between nations in regard to just debts is advantageous to the economic security of all nations, may I ask you why a moratorium on mortgages and certain forms of debts, for possibly a twelfth-month, in the

United States is not equally as economically sound, so that countless thousands of our people will be able to save their little homes. And let me say to every member of the American Legion, to every member of the Daughters of the American Revolution, to the Defenders of America, the Loyal Sons of America, to every one hundred per cent patriot in these United States, that if we really want to make America what America has the potentiality of becoming, then let us make it possible to put the eight million unemployed of America back to work, and let us guarantee that no home owners in the United States shall lose their homes or their life's savings because of the diabolical system of stock gambling and the avarice of centralized wealth!

Let us do that! LET US DO THAT! That's basic! Is that not patriotism? What I am trying to do is to save America; is to put America back to work! That's basic! You will do it no other way. You will not do it by a spectacle of such a Congress as we have today! You will not do it by many of these plans and attitudes that we are having today. I speak with emotion and sentiment! I never felt words more deeply than this morning, because I realize that something has got to be done.

Let us get to work at it and do it speedily and quickly. This modern centralized idea has done what? Look at the old men that have been let out of their employment and institutions that will not hire anyone that is over 40, with statistics showing us that five men out of every seven over the age of 65 in America is a dependent, a DEPENDENT!

You claim these things are startling in the program that must be worked out? Yes, it is startling, but emergency demands acute conditions, and one of the things—let me say it and I shall pass on, laying myself open to your criticisms and not a little abuse — is that a means mus be found to decentralize rapidl centralizing wealth. That's th problem!

Don't worry about old age pen sions, don't worry about unem ployment insurance, don't worry until we can build a basic econ omic order that shall result in wider distribution to those wh produce the wealth. That is jus basic economics. Don't call tha communism. It is not! If yo call it that, you don't know wha communism is. That is not com munism. Compared with th philosophy of Karl Marx that i hardly radical, but it must b done.

Look at the mines of Kentuck today! Look at the miners o Kentucky today! There's a pic ture! The mules who work in th mines are fed, taken care of, giv en medical attention and treate with great respect! Today, mule in a Kentucky mine is treat ed better than a Kentucky min er by society! That's what mean, and no civilization is goin to endure that treats mules bet ter than men! That will brin a letter or two! No civilizatio is going to endure!

So the second 'c' that I hav mentioned is 'Confidence,' the firs 'Conscience.' If we can have a re surrection of conscience and c confidence! Do you know wha the last 'c' is, and with it I close Conscience first—let us get a ne conscience at work; then Conf dence. Are you guessing the las one, and then do you know wha we will all have? COURAGE That's my last word, COURAGE We will go to work and we wi build an America, and we wi give notice to every plutocra who wants to build millions with out earning them, that from no on merit, service and work mus be contributed by every man t build this America of ours, an we will be just as anxious t build a social order of grea charm, beauty and power in A merica amongst our people

That's what I am pleading for! That's what I am fighting for! The coal, the oil, the iron ore, the gold of the earth, the land, these belong to the American people and no one ever ought to get to the point where they can reach out through monoply and forced prices and erect tariff laws and build such a tariff wall about American products as to discourage our international trade, throw our American workman out of employment, and when he protests he loses his little home! He's the man that fights for his country as they did at Chateau Thierry and Vimy Ridge, and when he asks to be heard he is answered by saying: 'You are a radical, a Bolshevih, you are not a patriot!' (Applause) Then he is told that he is an enemy, that HE IS AN ENEMY OF HIS COUNTRY!

WHO ARE THE ENEMIES OF THESE UNITED STATES? Who are the enemies of our great Constitution? Who are the enemies of the Declaration of Independence? Who are the enemies of America? Those who seek to build personal power of money and profits off from the American citizens! They are the enemies of this America of ours, and, my friends, that notice in an American newspaper that a group of seven men made 5 million dollars in 35 hours—that one statement alone—will make more communists in the United States of America than Karl Marx has made ir the past 25 years! Therefore, who are the enemies? EVERY MAN IS AN ENEMY THAT PUTS PROPERTY ABOVE HUMANITY!"

PASTOR'S CALENDAR

Dr. Bradley kept the following engagements during the month of May:

1—Sermon, Peoples Church
2—Linden, Mich.
3—WMAQ, Round Table
4—Stevens Point, Wis.
5—Stevens Point, Wis.
6—Stevens Point, Wis.
8—Sermon, Peoples Church
9—Board, Peoples Church
10—Meeting, I. W. L. A.
10—WMAQ, Round Table
11—Address, Grand Rapids, Mich.
12—Address, Ludington, Mich. (P. M.)
12—Address, Ludington, Mich. (Eve)
13—Ludington, Mich.
14—Milwaukee, Wis.
15—Sermon, Peoples Church
16—Uptown Players
17—Address, State Federation Woman's Clubs
17—WMAQ, Round Table
18—Address, State Federation Woman's Clubs
19—Uptown Players
20—Antioch, Ill.
21—Address, Marshall Fields
22—Sermon, Peoples Church
22—Address, Columbia Post G. A. R.
23—Tower, Minn.
24—Tower, Minn.
25—Tower, Minn.
26—Enroute
27—Choir Concert
29—Sermon, Peoples Church
30—Tower, Minn.
31—Tower, Minn.

Funerals

16—Vivian M. Fay, Interment Graceland.
28—Shirley Richardson Tuck, Interment Graceland.

Weddings

1—Eugene B. Fitzpatrick and Isabel F. Franklin.
21—Fred William Brandt and Helen Lucille Merriman.
28—Harry J. Clark and Marjorie H. Salmon.
29—James A. Blodgett and Sarah E. Wilson.

NEW MEMBERS

The following persons were publicly welcomed into membership with The Peoples Church, the 12th of June.

Mrs. M. E. Fish,
1339 Estes Avenue
Miss Ruth Hall,
2109 Addison Street
Mrs. Edythe C. Harper,

1339 Estes Avenue
Mr. Daniel Middleton,
904 Ainslie Street
Mr. Clarence Polzin,
3350 Beach Avenue
Mr. and Mrs. W. H. Tucker, 8614
N. Trumbull Ave., Evanston
Mrs. C. B. Atwood,
5348 Wilson Avenue
Miss Virginia G. Hall,
454 Melrose Avenue

LILACS

The warm brown earth is fruitful as of yore,
The June breeze gently sways
The lilacs growing near the ancient door,
Dreaming of distant days;
The haunting fragrance of the vanished years,
Elusive, tender, sweet,
Lives in the blossoms that the warm wind veers,
Exquisitely complete.
Her presence hovers here whose loved hand set
The lilac's slender greys;
A grassy mound grows near and yet—and yet
Her little loving ways
Come back, and wealth of peace and solace pour,
Like star-dust filtered there,
Her laughter-lilt, the lilac gown she wore;
The perfume of her hair.

Edmar Chapman.

DAYLIGHT AND DUSK

From mists all grey and tender
The silver sea-gull flies;
The young birch, white and slender,
Dreams on as daylight dies.

Blue hills have walled the sun-god,
But dawn will set him free,
And there's a pale star sleeping
Upon an opal sea.

Bird warblings pierce the stillness
Like silver silken thread;
A curved red moon is climbing
The hill, with silent tread.

Edmar Chapman.

THE WILD ROSE

"It was peeping through the brambles,
That little, wild, white rose.
Where the hawthorne hedge was planted
My garden to inclose.
All without was fern and heather
And the open breezy moor;
All within was sun and shelter
And the wealth of beauty's store
But I did not heed the fragrance
Of the flowerlet or the tree,
For my eyes were on that rose bud.
And it grew too high for me.
In vain I strove to reach it
Through the mass of tangled green,
It only smiled and nodded
From behind its leafy screen.
My garden buds were blooming
But all that I could see
Was that little mocking wild rose,
Growing just too high for me."

THE CALL TO THE COLORS

"Religion cannot flourish among scattered souls. We need heat, light, cohesion, power, effectiveness, development, not to be had in this crowded bustling world except by conscious effort cost, and purposeful co-operation There needs to be a body and brotherhood pledged to accomplish great things for humanity The times call for such a brotherhood, not to compete with the current religion, but to overto it, to fulfill it. As the growing humanity of the world is feeling its way through all narrower national loyalties towards some subtle and free international organization, so the larger religio must embody itself in some world-wide form of free and generous fellowship. It cannot b content to be the religion of few. It must be the religion o the many. To make it thus t prevail is the task now before u All free and forward-looking men and women are called to its colors."—Charles F. Dole.

SET FREE

(Written for The Christian Science Monitor)

As some proud conquered nation unsubdued
But driven perforce to use her captor's tongue,
Treasures the patriot songs her bards have sung
And cons her ancient speech in solitude,
So have I spoken in rebellious mood
The city's language, while my heart still clung
To those dear bird songs I was reared among
And mine own dialect of field and wood.

Now I at last am free, the guttural roar
Of conquering speed shall fill my ears no more,
For I shall talk with silence once again
And listen to the gossip of the rain,
And hear the priestly voices of the trees
Chanting their wind-inspired prophecies.

Marion Brown Shelton.

SILENCE

It is midnight. The sun lies cradled in soft downy shadows. Stars are blinking as tho wearied with sleep. Myriad sylvan voices croon their lullaby to soothe a tired world. A slow-moving rhythm of tranquility has hushed the fretful, anxious haste of man and beast. Voices there are, but they speak not in words. Out of night's inky darkness there comes a mystic feeling that quiets the quivering bird's breasts and the tingling muscles of beasts. In the hidden recesses of nerve and muscle mighty forces are at work recreating what stress has wasted, what feverish haste has destroyed. Why this death-like stillness? Ah, it is the miracle of Silence writing a new apocalypse for another day.

Oh! child of nature. Silence calls you with tender voice to come into its holy presence that your wasted powers and fear-torn soul may be recreated. Learn "to be still and know that I am God"; cease your anxious, hurried haste in chasing shadows your doubts have cast. Transcend your thoughts, and let the mighty uprush of feelings surcharge your being with the beauty of holiness. Then will the Kingdom of God unfold its domain within you.

—Argow.

A PRAYER FOR STRENGTH

Thou Infinite Spirit, we cannot understand Thee, yet we feel Thy presence within us and about us. We cannot unravel the mystery of Thy life, not even of our own lives, yet we feel ourselves linked as by chains of steel to Thyself. We are poor and ignorant and little and finite; Thou art great and strong and infinite, yet we cling to the thought that we are Thy children. Even in Thine infinity Thou stoopest to listen to us. Thou carest for us, lovest us. O Thou Father of our Souls, may we cling to Thee today and every day. We do not ask Thee to explain Thyself, but we do ask that in storm and sunshine, in adversity and prosperity, and in every emergency we may keep our anchorage to Thee unbroken, and feel Thy presence with us. Amen.

—George L. Perin.

Economy is going without something you do want in case you should some day want something you probably won't want.

Anthony Hope.

Patriotism consists not in waving a flag but in striving that our country shall be Righteous as well as strong.

—James Bryce.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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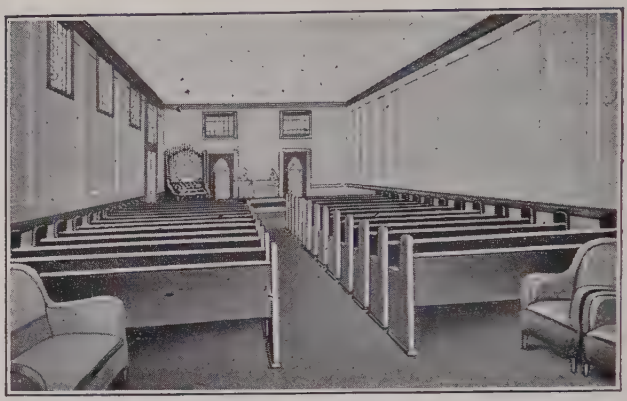

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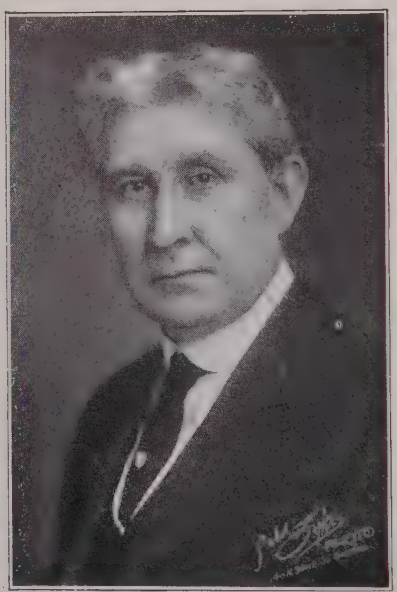

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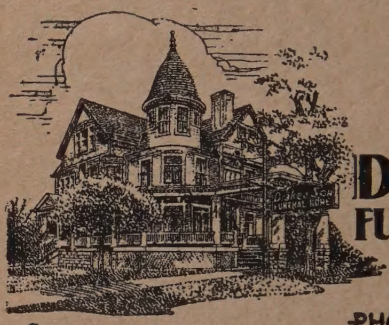

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